



Anthropological Survey of India

# NEW LETTER

October - December, 2015







Round Table Discussion of 'Think Tank' committee for Anthropological Survey of India

## FROM THE DIRECTOR'S DESK

Dear Readers,



*I am delighted to communicate a short report of the multi-dimensional activities of the Survey in the fourth quarter. Our scholars, who were engaged in the 12th Plan research project "Bio-Cultural Diversity, Environment & Sustainable Development" have finished the final phase of field exploration and*

*submitted the reports. For continuance of the said project, selection of new villages/areas has already been initiated.*

*Simultaneously, our scholars from Physical Anthropology division have made this quarter quite meaningful by carrying out laboratory analysis of the collected blood samples, as well as organizing several health awareness-cum-screening camps for ascertaining health status of the communities of various remote localities.*

*Our outreach activities, workshop-cum-training programmes, capacity building through community participation and conservation of intangible heritage through guru-shishya parampara, have made considerable impact in the civic space. On the 26th November, we observed Constitution Day at Regional Centres in a befitting manner through various participatory activities. In addition, several exhibitions and audio-visual documentations on cultural heritage of India have increased the spectrum of our activities.*

*An.S.I. has also succeeded in networking with both national and international organization to further its research and allied objectives.*

*As we successfully concluded the year 2015, I do hope our endeavor would continue with the same passion and spirit in forthcoming months.*

**G.S. Rautela**

Director



# RESEARCH UPDATE

## Bio-Cultural Diversity, Environment & Sustainable Development (Village Study)

The study of most of the assigned villages/ areas under this project has fruitfully ended during last quarter. Based on the findings of 22 villages/ areas from various Eco-Cultural zones of the country, a three day National Seminar on "Indian Village and Their Transformation" was organized. In addition, selection of new villages/ areas has already been initiated in the last quarter. Let's have a glimpse of some studied as well as newly selected villages/ areas:

### Rampura (Karnataka)



Mahadeswara Temple Fair at Rampura

Rampura, a pseudonym given by M.N. Srinivas, is a multi-caste village in Thirumakudalu Narasipura taluk of Mysore district, while the real name of the village is Kodagahalli. It is accessible by three routes from Mysore and the village has developed significantly. M.N. Srinivas was advised by his guide Radcliffe-Brown to study a multi-caste village since caste represents a unique form of social stratification. Srinivas selected Rampura village, a large nucleated village in the plains of Mysore district and conducted intensive fieldwork

for 12 months. There were 1,523 residents, but at present, there are 2,851 residents. Each caste was traditionally associated with the practice of a particular occupation and occupied a specified place in the caste hierarchy. But presently, many castes have given up their traditional occupation and switched over to other occupation. In Rampura the *adade* relationship between landlords and serving castes i.e. receiving in kind against their services, was prevalent, but at present, among serving castes, only washermen and two barbers still continue and accordingly serve their landlords and get grains and other gifts annually. Srinivas reported that in rural Mysore, there is a saying that eighteen castes have to come together at a wedding. Serving castes still maintain their traditional relationship with other castes, especially during important life cycle rituals.

Brahmans and Lingayats are the traditional priestly castes of Rampura. During his study, Srinivas recognized the significance of caste which was a prominent factor in all walks of life. At present, on the outside it appears as if a lot of changes have taken place in extending hospitality, in the exchange of food and drinking water, but practically caste remains as the main factor, especially where extending hospitality and exchange of food are concerned. Women are more conscious and particular about cultural restrictions than men. Mahadeswara temple fair brings together members from all

different castes not only from this village but also from the surrounding villages and each caste has a prominent role to play during the fair. The concept of 'dominant caste' was first propounded from this village and still the dominant castes have a predominant role in the village.

### Chetlat Island (Lakshadweep)

Chetlat is a tiny island in the Union Territory of Lakshadweep, with an area of one square kilometer (103.86 hectares). It is situated 56 kilometers north of Amini, the taluka headquarter and 126 kilometer away from Kavaratti, the Union Territory headquarters. As per 2011 Census, the Chetlat Island is inhabited by 2347 persons (male 1172 and female 1175) in 526 households. The inhabitants of this island belong to Shaffi sect of Sunni Muslim and have been accorded the status of Scheduled Tribe in post-independence period.

The majority is the descendents of Melacheris and was originally the landless tree climbers. Climbing coconut trees for nuts and tap *neerah* (local variety of toddy beer) was their traditional occupation. In course of time, Melacheris of Chetlat have gradually developed expertise in boat building and navigational activities. Deep sea fishing is the primary source of livelihood in Chetlat. Exporting sun-dried fish, particularly *Tuna (mas)* has recently boosted-up island economy. Coconut is the main cash-crop of the island. Coconut plantation is considered to be the main horticultural activity in the island. Low moisture content of soil, as well as salinity, is not conducive for large-scale vegetable cultivation. Despite the ecological harshness, a few households have adopted cultivation of papaya, ladies finger, brinjal, tomato, drum stick, banana etc.

Villagers mainly follow three meals pattern of food system. Rice and fish is the staple food. Other popular flesh foods like beef, mutton and chicken are exotic. Rearing cattle is not in practice because of lack of grazing field as well as natural resource of fodder. Dug well is the only source of potable water. Almost every household has provision of harvesting of rain water for use in exigency.



Tuna are being processed for export at Chetlat



In this village, holding the right of ancestral property, traditionally follows maternal lineage that confers equal right over property, irrespective of gender identity of descendent. Each household has a name of its own, which is transmitted from one generation to another. A male member also has right to the property; who can only possess the right of the '*tarawad*' (common property) as long as he would alive. After demise, his share of the property will not be bequeathed to his offspring, but would revert back to the '*tarawad*'. In this way it is ensured that the property is not shredded into pieces.

### Hebbale (Karnataka)

The village was first studied by the Census of India in the year 1961 as part of the Village Survey Monograph. A restudy of the village was taken up under the ongoing project. The village has no historical record of its origin and its inhabitants had migrated from nearby villages because of the availability of the river water of Cauvery which flows nearby. Hebbale is a multi-ethnic village, composed of 22 castes which can be classified into three distinct categories: land owning agriculturists i.e. the *Namdhari Vokkaliga* including sub-groups like *Gangadkar Vokkaliga* and *Dasa Vokkaliga*, *Lingayats* and *Reddys* etc., occupational castes i.e. *Madivala*, *Hajama*, *Edigas*, *Ganigas*, *Kumbaras*, *Telugu Banajigas* and *Vishwakarma* etc., and landless labourer like the *Harijans*. The other castes found in the village are the *Kuruba*, *Madari sakkali*, *Brahmins*, *Bestha*, *Golla*, *Devanga* and *Kunchitiga Vokkaliga*. The *Namdhari Vokkaliga* is the dominant and the most influential caste in the village since they own large acres of agricultural lands. Caste hierarchy is still prevalent in the village. Commensality of the castes is still practiced; most of them avoid inter-dining with the other castes, but actively participate in public events and festivities.

Agriculture is the main occupation in the village, giving rise to two distinct categories of classes i.e. the land owners and landless agricultural labour. Occupational mobility of the castes and elevation in overall literacy level of the villagers, irrespective of their caste background, has brought about a structural change in social relations, at least on an economic level. The structural change has directly affected the agrarian relations of this predominantly agrarian village. The nondescript village of 1961 is undergoing a process of urbanization and modernization simultaneously.

### Shella (Meghalaya)

Shella is a large village, situated in the Indo-Bangladesh border of Meghalaya under Sohra sub-division in the East Khasi Hills District of Meghalaya. The village comprises of nine *kher* (hamlet) namely Sohlap, Mawryngkhong, Nongnong, Duba, Jasir, Jamew, Disong, Nongrum and Ramsongkatonor- all are situated on hilly terrain. However, a part of the ninth *kher* (Ramsongkatonor), a sub *kher* (sub hamlet) namely Pyrkan, is extended in the plain land on the other side of the river flowing along the hilly terrain. The administration of the village runs under the *dorbarshmong* (village council). This village is predominantly inhabited by the War Khasi, as the owner community of the village. Other than the War Khasi, some other tribal communities namely Pnar, Garo, Hajong, Tripuri, Bodo and Koch and non-tribal communities like Bengali and Nepali are also inhabitants of this village. The village has a very rich deposit of lime stone that sustains most of the villagers for their livelihoods.

So far as health status is concerned the War Khasi male showed more mean values in regard to height, weight, head circumference, M.U.A.C. chest circumference and waist circumference than the female. Half of the population (56.76% of males and 59.32% of females) shows nutritionally normal status according to B.M.I. (WHO, 2007) references.

Reproductive health of the War Khasi women of the village revealed mean age at menarche and mean age at menopause  $13.17 \pm 0.19$  and  $45.75 \pm 0.70$  years respectively. The mean age at marriage and mean age at first child birth are found to be  $20.51 \pm 0.54$  and  $21.87 \pm 0.54$  years respectively. The mean number of live birth is found  $3.57 \pm 0.43$  and mean number of surviving children per mother is found  $3.26 \pm 0.41$ . It is observed that mean number of live birth increases as age advances. It has been observed that the War Khasi population has an average of 3.78 pregnancies and 3.57 live births. Frequency of miscarriage is found more (3.83%) than the still birth (0.70%). Frequency of infant mortality is found 4.06. Almost equal frequency is observed with regard to child and juvenile mortality.

### Sundarban (West Bengal)

In view of village selection under this ongoing project, a team of scholars visited Tipligheri, Rajat Jubili I & II, Lahiripur-all located in the Satjelia islands of Sundarban. The forest stretch at the southern extremities of West Bengal and Bangladesh along the coastal belt of Bay of Bengal is commonly called 'Sundarban'. There are various opinions regarding the derivation of the name 'Sundarban'. The common view is that because of natural abundance of *Sundari* trees, this forest is so named. Besides *Sundari*, other well known varieties of mangrove vegetation are *Bain*, *Garan*, *Garjan*, *Kankra*, *Gayo* and so on. During the British period there was a havoc decline of the forest area and its resources due to ruthless felling of woods.

Stretching over India and Bangladesh Sundarban is the single largest mangrove forest of the world. It is declared as the Biosphere Reserve by the Ministry of Environment of Forests, Government of India in 1989, as part of the Man and Biosphere Programme (MAB) of UNESCO and has been included in the World Network of Biosphere by UNESCO in November 2001. The total area of Indian Sundarban is 9630 sq. km. including core, buffer and transitional zone, National Park, Wildlife Sanctuaries. Sundarban is the only mangrove forest having tiger population.

Sundarban comprises of numerous small and large riverine islands. So, river ways is the only means of transport. The low lying forest land of Sundarban was populated during the early British period. British administrators wanted to prepare these lands for human settlement in view to earn revenue. So, Sundarban forest was largely reclaimed and islands were thoroughly embanked to protect them from the river water that rises above the level of the land during high tide. The reclaimed land of Sundarban was populated by the people from adjacent areas like Jessore, Khulna, Satkhira areas of the then East Bengal (now in Bangladesh) and Midnapur of West Bengal. Sundarban villages have multiethnic population composition with Hindu castes, Muslims, and Adivasis (tribes). Christian population is also present. Among the castes, Poundra Kshatriya and Namasudra are numerically dominant. Other castes include Malo, Rajbanshi, Bagdi, Paramanik, Jugi and so on. Adivasi, the tribes, includes Santals, Munda, Oraon and Bedia. They came to this area during British period as labour for reclamation of forest.



The immigrants were allotted land for agriculture. Major occupations are agriculture, wage labour, fishing, and petty trading.

Scarcity of fresh water in the area leads to rain-fed mono-crop pattern of cultivation. River water gets salinity due to closeness of the sea. Hence, the cultivators have no option but to depend on rain water. It was observed that small water reservoirs were dug out in the agricultural field to store the rain water so that after harvesting of paddy they can go for vegetable cultivation in a small patch of land. Mono-crop pattern and limited land holding restrict the scope of agricultural wage labour. It was reported that there is considerable labour migration to other States namely Gujarat, Andhra Pradesh, and Andaman islands. The villagers are yet to come out of the pecuniary situation caused due to the natural disaster of Aila that hit the island on 25th May, 2009.

Because of limitation of agriculture as basic economy, people looked for alternative economic resource in their access, and that is the forest. As wood cutting is prohibited, people depend on honey collection and the aquatic resource of the forest. Sundarban villages are still deprived of basic development initiatives in terms of electricity, water supply, roads and transport system, employment opportunities, educational facilities as well as the conservation of the ecology and environment. Post *Aila* development scenario is not so impressive, as it was expected in respect to restoration of the entire societal situation.

### **DNA Polymorphism in Contemporary Indian Population**

During this quarter, fresh field work was carried out among the Vetta Kurumban/Urali Kurumban of Sulthan Bathery Taluk, Wayanad District, Kerala, covering eight different settlements (Kappiset, Chegadi, Manavayyal, Kaluvayyal, Karamlakolli, Nadavayal, Kenichira and Kelamangalam) and blood samples of 100 individuals (49 Males, 51 Females) had been collected. Extraction of DNA completed for all the 100 Vetta Kurumban samples and mt-DNA analysis was in progress. Y-SNP's sequence completed for the samples of Lakshadweep tribe and editing of mt-DNA sequence and Y-SNP sequence was in progress. Mt-DNA sequence through Ion Torrent PGM for Rabha samples have completed during this period.

### **Community Genetics and Health (Human Genetics Extension Programme)**

Counseling of individuals who have been suffering from various types inborn haemoglobin disorders, both in homozygous and heterozygous state, were carried out along with their parents.

### **People of India: Bio-cultural Adaptations**

Editing of sequenced data, as well as family data analysis, under "Bio-Cultural Risk Factors Assessment for Type-2 Diabetes in Gangadikara Vokkaligas of Mysore (FDRC)" is in progress.



*Life must go-on: domestic chore at a Sundarban village*



# EVENTS

## Health awareness programme

During this quarter, a series of screening-cum-health awareness camps were organized in different parts of the country by the Regional Centres of the Survey.

The Southern Regional Centre, Mysore conducted a health awareness camp among the Yanadi Tribe at Pattabi Colony of Alathur Mandal of Sri Kalahasti Taluk, Chittoor District, Andhra Pradesh during October 4-5, 2015. Altogether 300 individuals were examined for various tests like ABO blood grouping, Blood Pressure, random Blood Sugar, percentage of Haemoglobin, height, and body weight etc. Solubility tests for Sickle-cell screening was also carried out for 125 individuals.



*Peoples' participation in a health camp at Mahabhata village, Chhattisgarh*

A three day long health awareness camp and screening of Sickle-cell anemia under the National Project *People of India: Bio-Cultural Adaptation*, was conducted by the Sub-Regional Centre, Jagdalpur, in association with the scholars from Head Office, Kolkata and Department of Health and Family Welfare, Government of Chhattisgarh from 7th October to 9th October, 2015 among the Bhunjia (PVG) community in three villages namely Sorid Khurd of Chura Block, Mahabhata of Gariyaband Block and Indagaon of Mainpur Block, in the district of Gariyaband, Chhattisgarh.

All these villages are located in remote areas and hardly have access to modern medical facilities. The villagers mostly go for traditional witch doctors in treating diseases and infirmity. Lack of safe drinking water, as well as knowledge regarding etiology of diseases, made them prone to various kinds of infectious diseases like diarrhea, dysentery, malaria, cough and cold, typhoid, skin diseases etc. The women, particularly pregnant and nursing mothers, and children are the prime victim of such diseases. Apart from screening for Sickle-cell anemia, nutritional status, blood pressure and blood sugar were also ascertained. About 300 villagers from three villages

attended the health camp and they were clinically checked and simultaneously provided medicines by the professional doctors and paramedics of District Health Department of Gariyaband.

In association with the Directorate of Medical and Health Services, Daman, the Western Regional Centre, Udaipur, organized a health awareness-cum-screening camp among the Dubla (Halpati) tribe of Naila Pardi village of Moti Daman, Daman from 8th to 13th October 2015. A total of 120 unrelated adults (57 males and 63 females) were screened and it was revealed that 54.39% of males and 39.68% of females were suffering from hypertension as per JNC 8 criteria. Most of the individuals (58.49%) belong to poor socio-economic background. Altogether 3.50% of males and 6.34% of females were suffering from Upper Respiratory Tract Infection and 8.77% of males and 7.93% of females were detected diabetic, as per ADA criteria. During the camp, two females were found to have their random blood sugar level more than 520. Both of them were immediately referred to the hospital. As per WHO criteria, 7.01% of males and 68.25% of females were found anaemic. Of the anaemic cases, 5 females (7.93%) were found to be severely anaemic (i.e. below 8 g/dl haemoglobin level). As per Body Mass Index (WHO, 1995; 2000; 2004), 17.54% of males and 23.80% of females were found to be underweight. Out of those 11.11% of the females were found to be severely undernourished. As per BMI, 22.80% of males and 23.80% of females were found to be overweight. Waist-Hip-Ratio of 70.17% of males and 82.53% of females indicated centrally



*Health check-up camp among the Dubla of Daman*

overweight; as per the waist circumference criteria 55.55% of females and 28.07% of males were found to be centrally overweight. About 50.87% of males and 4.76% of females were found to be addicted to alcoholism. About 80% of the women were reported to have



taken ante-natal care during their pregnancy period which shows an increased awareness of ante-natal care among this community. Only 45.45% of females were found to have recorded hospital delivery during reproductive period. About 76.66% of the people were found to have the concept of balanced diet. Most of the individuals (70.83%) depended on tube well for drinking water. They were more or less aware about the cleanliness habit and 57.5% of the population responded to have toilet facility at their place.

### Capacity building

#### Workshop-cum-Training programme on 'Ethno-Medicinal Practices'

A Workshop cum Training programme on "Ethno-medicinal practices" has been organized by the Eastern Regional Centre, Kolkata in collaboration with the Department of Lifelong Learning and Extension (REC), Visva Bharati from 28th September to 12th October, 2015 at Kankutia village of Birbhum district, West Bengal. Altogether thirty trainees from the Santal Community took part in this training programme. They were taught by three medicine men from the same community.

Kankutia is a multi ethnic village. There are altogether seven hamlets in the village, inhabited by different castes and communities. Among the tribal communities, there are Santals and Kora who come under the Scheduled Tribe category. Santals are numerically dominant over the Kora.

Training was imparted in two parts: first part was devoted to the interaction between medicine men (*Jan-guru*) and the trainees over perceptions about diseases. Second part of training was devoted towards identification of locally available medicinal plants and their use in curing diseases. Fifteen days long workshop was further enriched with hands-on training on preparation of 15 different types of herbal medicines of common diseases and ailments.

#### Workshop-cum-Training Programme on 'Traditional Food Processing'

Eastern Regional Centre, Kolkata had conducted a series of workshops and training programmes among the Lepchas of North Sikkim, especially in Dzongu Reserve area, to revive their declining cultural tradition in last one year. One such attempt had been made in the month of November, 2015 through a 'Workshop cum Training Programme on Traditional Food Processing' among the Lepchas of Passingdong village.

During this 15 days workshop, altogether 21 Lepcha youths (mostly females) were trained by four experts from the same community. Different indigenous food items such as *Phini* (a snacks item prepared from wheat flour during festivity), *Khabje* (a kind of snacks considered as sacred food item, usually prepared during religious occasions), *Khuri* (sacred food associated with festival), *Shunyuk* (*khichri*/hodgepodge), *Buk* (major food item), *Chibob* (a food item consumed to keep body warm in extreme cold); *Chi* or millet beer,



*Hands-on training on traditional food processing at Passindong village, North Sikkim*

*Chi-coffee* (traditional beverage), *Puthyuth ka gun thobu ajom*/ *Ponguzom* (food prepared in bamboo vessel) were prepared during the workshop.

#### Workshop-cum-Training Programme on "Traditional healing system: Mun- Pudim (Bongthing)"

Eastern Regional Center, Kolkata organized a workshop cum training programme on 'Traditional healing system: *Mun-Pudim (Bongthing)*' among the Lepcha community of Lingthem village in Dzongu Reserve area of North Sikkim during 16th to 20th November, 2015.

Mun is the traditional priest of Lepcha community. Mun may be male or female. Together with Bongthing or Padem (also Lepcha priest but lower in rank than that of 'Mun'), Mun plays an important role in Lepcha society. 'Bongthing' and 'Padem' are the same; Bongthing is a Nepali term while Padem a Lepcha word. Mun and Bongthing are believed to possess the powers to arrest and ward off the influence of evil spirits and cure illness, among other things. Traditionally Muns were responsible for performing numerous ceremonies that were connected with the worship of benevolent spirits and deities. They used to perform all the rites dealing with important events of the life of the Lepchas. The presence of Mun was mandatory during birth, death, purification rites, and marriage as well as in other ceremonies and occasions. The Bongthing mediates between the members of '*Putso*' (clan) and their guardian spirit or *Rum*. He can also conduct other ceremonies excepting the rites that deliver the soul of the dead. This particular ceremony can only be performed by the Mun.

The Muns and their practices are nowadays declining in the Lepcha society. The existence of Mun in Dzongu Reserve area becomes less in number and due to influence of modernization, their traditional practices are fading away, gradually. Altogether 15 Lepcha people actively took part in this programme. A hands-on training was



imparted on identification and selection of herbal plants, preparation of medicine, learning about associated rituals which are related to 'Guru Puja' (worship for connecting with Guru's soul) as well as live demonstration was given about the practice of Mun-Bongthing which was the main area of interest in this programme.

### Workshop-cum-training Programme on 'Tusu songs and Dance'

A ten days 'Workshop-Cum-Training programme on Tusu songs and dance' was organized by the Eastern Regional Centre, Kolkata among the Sabar community of Sarasbedia village under Raipur block of Bankura district (West Bengal) from 6th to 15th December, 2015 in collaboration with Sarenga Global Education Centre, Sarenga, Bankura.

Tusu worship (*puja*) is observed on the particular day of Pous Sankranti i.e. the last day in the month of Pous (December-January). The day is also called Makar Sankranti. This is more a regional cultural pattern than restricted to a particular community. Tusu is a post harvesting festival and is observed with grandeur in the rural and semi urban areas of *Rarh Bangla*, encompassing the districts of Bankura, Purulia and adjacent areas. This is the time for harvesting of *aman* paddy.

Songs and dances are the part and parcel of this festival. Tusu songs are dynamic in nature and exposed to addition and alteration. In the training programme, thirty-five trainees (mostly females) from Sabar community participated and two teachers (*guru*) taught them the varieties of Tusu songs and dance.



*Tusu songs & dance: enthusiastic participation of Sabar in a training programme*

The name 'Tusu' has been derived from the word *tus* i.e. the outer coating of paddy. It took a form of festivity, with joy and merry-making, with accumulation of new paddy from the agricultural field.

### Documentation & Dissemination

In view of revamping the fading tradition of art and craft of the Mina tribe of Rajasthan, an inclusive show-casing of 'Cultural

Heritage of Mina Tribe of Rajasthan' was organized by the Western Regional Centre, Udaipur from 24th to 29th November 2015. In this occasion around 30 Minas from Sawai Madhopur, Bundi and Tonk districts of Rajasthan participated and exhibited their excellence of art, craft and performing art.

### Exhibition

- The North-East Regional Centre, Shillong had participated in the ITM (International Terra Madre) festival here in Shillong and displayed an exhibition on 'The Cultural Heritage of the Museum Artifacts' from 3rd to 7th November, 2015 at Mawphlang, Shillong.



*Our participation in the ITM (International Terra Madre) Festival at Shillong*

- The Survey organized an exhibition on "Economic Diversity in India" from 14th to 20th November, 2015 during the Utkal Banga Utsav-2015 at Balasore, Odisha.
- The Western Regional Centre, Udaipur organized a 10 days long exhibition on 'Folk Art and Oral Narratives of Rajasthan' during Shilpagram Utsav from 21st to 30th December, 2015 at the Shilpagram of West Zone Cultural Centre, Udaipur.
- The Survey organized an exhibition on 'Life & Culture among the People of India' during the 19th Sundarban Kristi Mela-O-Loko Sanskriti Utsav held at Kultali Milon Tirtha Society of Basanti, South 24 Parganas, West Bengal from 20th to 29th December, 2015.
- Simultaneously, the Central Regional Centre has organized in-situ thematic exhibitions on 'Dev Gudi', 'Photograph of People of India' and 'Terracotta Object' at its' Zonal Anthropological Museum, Nagpur.



# NEWS

## Audio visual Mapping of Culture of India

Under this initiative, research personnel of the Survey had involved in audio-visual documentation of various forms of the intangible and tangible cultural heritage of the country.

- In Eastern India, researchers from the Eastern Regional Centre, Kolkata undertook vivid audio-visual documentation of 'Ethno-Medicinal system' of the Santals in Kankutia village, district Birbhum, West Bengal, 'Traditional Food Processing of the Lepchas' in Passingdong village, Dzongu Reserve area, North Sikkim, 'Traditional healing system: Mun-Pudim (Bongthing)' of the Lepcha community of North Sikkim and 'Tusu songs and dance' of the Sabar community in Bankura district, West Bengal.
- Another initiative of such a kind in Southern India was taken up by the Southern Regional Centre, Mysore through video-documentation of the 'Annual Community worship of the Toda of Nilgiris'.

## Rajbhasha

In connection with visit of the Hindi Parliamentary Committee, a meeting was held on 4th November, 2015 in Shillong. A team of officials of the North East Regional Centre, Shillong as well as of Head Office, Kolkata led by Shri Pramod Kumar Jain, Joint Secretary, Ministry of Culture, Govt. of India had participated in that meeting. With an aim to make aware about the use of Hindi in day to day office work, Shri Ved Prakash Gaur, Director (Rajbhasha), Ministry of Culture, Govt. of India made a visit to Shillong and delivered lecture on the importance of Hindi on 20th October, 2015.

*Timahi Hindi Karyashala* (Quarterly Hindi workshop) was organized at all Regional Centres/Sub-Regional Centre.

## Observation of Constitution Day

On 26th November, 2015, 'Constitution Day' had been observed at all Regional Centre of the Survey in a befitting manner. Eastern



*Academic session on the 'Constitution Day'*

Regional Centre, Kolkata organized a guest lecture on 'The Constitution of India and related issues', which was delivered by Professor (Retd.) Rajat Kanti Das, Department of Anthropology, Vidyasagar University. Later, the session was followed by open house discussion on various issues relevant to significance of Constitution in plural social systems.

## Collaborative Programme

- A two day long National Conference on 'Socio-economic Transformation of Island's Muslim: A Discussion in the light of Sachar Committee Reports on Indian Muslim' was organized in collaboration with the Jawaharlal Nehru Rajkeeya Mahavidyalaya, Port Blair and Indian Council of Social Science Research (ICSSR) during 13th-14th November, 2015 at Port Blair.
- The Survey extended financial assistance to Andhra University, Visakhapatnam for hosting National Seminar on 'Dimensions of Tribal Health in India' in the first week of December, 2015 and Indian Academy of Social Sciences (ISSA) for hosting National Symposium on 'Emerging Interfaces of Anthropological Knowledge, Tribal Policies and Tribal Development in India' from 1st to 5th December, 2015 at Mangalore University, Mangalore.
- The Survey organized Post Recovery Joint Forensic Review Meeting with the DPAA team at Head Office, Kolkata on 18th December, 2015 in collaboration with Indo-US JPAC Mission in India.
- The Survey organized a short course orientation programme on 'Palaeo-anthropological Research and Advance Bio-anthropological Study among the tribal areas' in the Palaeo-anthropology & DNA Laboratories at Head Office, Kolkata, under the supervision of senior scholars of this Survey in which about 40 students of anthropology from University of Calcutta and West Bengal State University participated.
- A collaborative workshop on 'Digital Qualitative Research' was conducted on 11th December, 2015 at the Southern Regional Centre, Mysore.

## Manpower Training Programme

The Survey deputed Shri R.K. Mahto, and Dr. Vijay Kumar, Research Associate (Cultural) to participate in the national workshop on 'Conservation of Ethnographic Specimens' conducted by the Indira Gandhi Rashtriya Manav Sangrahalaya (IGRMS), Bhopal from 27th to 29th .October, 2015.



### National / International Seminar / Workshop

- Dr. C. R. Satyanarayanan, Deputy Director (Cultural) of this Survey was invited as one of the expert speakers along with Prof. Ramchandra Guha and Dr. M.R. Srinivasan on the occasion of releasing of "The Toda Landscape: Explorations in Cultural Ecology", a Harvard Oriental Series Volume, authored by Tarun Chhabra at The Nilgiri Library, Ootacamund on 24th October, 2015.
- A three day National Seminar on 'Indian Village and Their Transformation', based on work done under ongoing 12th Plan National Project 'Bio-Cultural Diversity, Environment and sustainable Development', was organized from 4th to 6th November 2015 in the Sub-Regional Centre, Jagdalpur. Shri Amit Katariya, IAS, District Collector & District Magistrate of Bastar, Chhattisgarh was present as Chief Guest and Prof. N.D.R. Chandra, Vice Chancellor, Bastar Vishwavidyalaya graced the occasion as Guest of Honour. On that occasion Professor (Retd.) R. K. Mutatkar, Pune University and Professor (Retd.) R.K. Das, Emeritus professor, Vidhyasagar University were invited as expert members. Research personnel of the Survey, who had been engaged in this project, attended the seminar with their findings from studies completed so far.
- Under auspices of the International School of Anthropology, the Southern Regional Centre, Mysore organized a workshop on 'Anthropology in the Twenty first Century' from 16th to 19th November, 2015. Scholars from different Regional Centres participated in the seminar.
- Dr. Gautam Kumar Bera, Asstt. Anthropologist (Cultural) attended the National Seminar on 'Syncretism in India: Cultural and Religious Dimensions' held at Guwahati from 21th to 22th November, 2015.
- Dr. C. R. Satyanarayanan, Deputy Director (Cultural) of this Survey participated in Indian Heritage Festival 2015 held at Kalady, Kerala from 3rd to 5th December, 2015.
- Dr. Tilak Kumar Bagchi, Asst. Keeper was deputed to participate and present paper in the 44th National Seminar on 'Indigenous Knowledge System and Sustainable Livelihood for the Tribals' held at Bidisa, West Medinipur, West Bengal from 7th to 8th December, 2015.
- Dr. B.N. Sarkar, Superintending Anthropologist (Physical), one of the senior scholars of the Survey was invited by the Department of Anthropology, West Bengal State University, Barasat, District of North 24 Parganas, West Bengal to deliver a lecture on 16th December, 2015.



*Inauguration of the National Seminar at the Sub-Regional Centre, Jagdalpur, Chattisgarh*



- Dr. Ratna Dhar, Superintending Anthropologist (Cultural) and Dr. Sanjay Shukla, Asst. Keeper of this Survey attended a meeting at Raman Science Centre and Planetarium, Nagpur on 29th October, 2015 in connection with the '5th Science Expo' to be organized by Raman Science Centre, Nagpur from 9th to 13th January, 2016.

### Representation of Survey / GoI, in India / Abroad

- One officer of this Survey attended a meeting on Strengthening/ Revamping of Tribal Research Institutes (TRIs) held at NITI Aayog, New Delhi on 29th October, 2015.
- One officer of this Survey participated in the meeting of Finance Committee of National Museum Institute (NMI) held on 2nd November, 2015 at New Delhi.
- One senior officer of this Survey participated in the inspection programme of the North East Parliamentary Rajbhasa Sub Committee, Shillong on 4th November, 2015.
- One senior officer participated in an urgent official meeting held in the office of UPSC, New Delhi on 8th December, 2015 and a meeting of stakeholders held under the chairmanship of Secretary (Culture) for the purpose of setting up the National Virtual Library of India (NVLI) under the National Mission on Libraries at Shastri Bhawan, New Delhi on 9th December, 2015.

### Others

A high profile meeting of the 'Think Tank' of the Survey was held at Kolkata on 30th November, 2015.

### Superannuation

During this quarter Shri Mukesh Sahay, Research Associate (Cultural), Shri Narendra Kumar Shrimali, Dark room Assistant, Shri Nepal Chandra Meshram, Driver Mechanic, Gr. II, Dr. Kanchan Mukhopadhyay, Superintending Anthropologist (Cultural), Dr. Samit Ghosal, Superintending Anthropologist (Cultural), Dr. Sakuntala De, Research Associate (Linguistics), Shri Abhik Kumar De, Photographer and Shri T. Thimmaiah, Assistant have retired from active Government Service on reaching the age of superannuation.

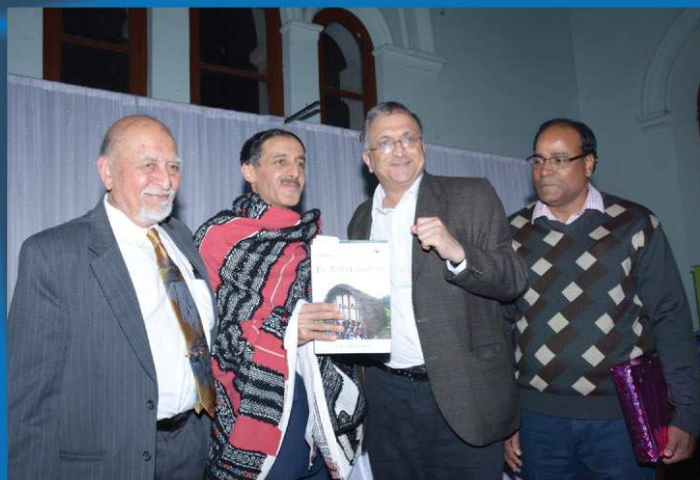
### Scholastic imprints

- Bain, W.K. 2015. The changing contexts of a cow shed among the Kora community of Raipur of Birbhum District, West Bengal: A study of contemporary Archaeology, *Pratnatattva*, Jahangirnagar University, Vol. 21, p 73-77.
- Bera, G.K. (Edited) 2015. *Romanticism Remembered: Verrier Elwin after years*, B. R. Publishing Co., New Delhi.
- Sun, D. 2015. *Khasi of Meghalaya Differential Reproduction and Family planning*, B. R. Publishing Co., New Delhi.



*Our scholars with the Director & Course Coordinator of The Art Institute of Chicago, Chicago*





*Front Cover: Mun - while performing 'Guru Puja'*

*Back Cover :* 1. Shri V.P. Gaur, Director (Rajbhasa), Min. of Culture with our Staff-members, Shillong  
2. Interactive session with students at Zonal Anthropological Museum, Nagpur  
3. Session on releasing of a volume on Toda



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